The Last State

By

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Index

I. **Abstract – Page 1**
II. **Preface – Pages 2**
III. **List of Chapters – Page 3**
IV. **Chapter 1: The Beginning of the Journey – Pages 4-6**
V. **Chapter 2: The Great Democracy – The Rule of the People? – Pages 7-10**
VI. **Chapter 3: The Supreme Leader – The Iron Grip of Dictatorship – Pages 11-13**
VII. **Chapter 4: The Red State – Communism's Broken Promise – Pages 14-16**
VIII. **Chapter 5: The Land of the Rich – Capitalism's Economic Chains – Pages 17-18**
IX. **Chapter 6: The Golden Bloodline – The Tyranny of Monarchy – Pages 19-22**
X. **Chapter 7: A Hidden Civilization – The Last State – Pages 23-25**
XI. **Chapter 8: The Awakening – A Call for Change – Pages 26-29**
XII. **Chapter 9: The Final Stand – The Struggle Against Tyranny – Pages 30-31**

Abstract

“The Last State” is not a conventional novel but a philosophical inquiry presented in a narrative form. It explores the failures of various political systems—democracy, dictatorship, capitalism, communism, and monarchy—through the journey of its protagonist, Omar Hayat, a political journalist and thinker. As he moves through different zones, each representing a different governance model, he critically examines their flaws and contradictions.

The narrative structure allows the exploration of complex political and philosophical ideas in an engaging manner. Rather than presenting a dry academic argument, the book uses storytelling to highlight real-world injustices, systemic failures, and the quest for an ideal political system. In the final chapters, the novel introduces an alternative governance model based on justice, morality, and accountability, providing a vision of a state that transcends the flaws of existing systems.

This work is a fusion of political philosophy, critique of power, and utopian exploration, aimed at making complex political theories accessible to a broader audience.

Preface

I do not consider myself a traditional novelist, nor was my goal to write a novel based solely on the interest of the story. The Last State is, in fact, an intellectual and ideological exploration, which I have presented in the form of a narrative. My attempt was to give political and philosophical ideas a shape that would be more comprehensible and impactful for the reader, rather than merely presenting them in the form of a research paper.

This book examines various political systems—democracy, dictatorship, capitalism, communism, and monarchy—and seeks to show that all these systems have failed at some level. While they made grand claims, in reality, they have resulted in social injustice, exploitation, and the wrongful distribution of power.

Some may question why I have not acknowledged the positive aspects of these systems. The truth is that the flaws of these systems are so profound that their few positive aspects seem inconsequential. The negative impacts are so deep that their minor virtues pale in comparison to their deficiencies. This is why I did not attempt to highlight their positive features.

Similarly, I have not delved deeply into the Islamic political system nor discussed its practical challenges in detail. This is not because I consider them unimportant, but because my aim was not to present a definitive study, but rather to provide an intellectual framework that encourages readers to think, question, and reflect.

This book is not a research paper; rather, it is an intellectual experiment. I have studied various political systems and, in light of my observations, concluded that the disadvantages of other systems are far more evident when compared to the Islamic political system. Since my background is in Islamic studies, I am more capable of looking at this system in depth. Much misinformation has been spread about it, but the reality is that the Islamic system of governance is based on justice, ethics, and accountability.

In the end, The Last State is neither a final argument for any particular system, nor does it attempt to offer a complete solution. Instead, it is the beginning of a thought process, a framework that compels readers to think deeply. My goal is not for everyone to agree with me, but for people to seriously contemplate these issues and gain a new perspective on the political systems of the world.

This book raises a question: Is there a system possible that is truly based on justice, ethics, and accountability?

Sayyed Sanaullah Kazmi

List of Chapters

Chapter 1: The Beginning of the Journey

Chapter 2: The Great Democracy – The Rule of the People?

Chapter 3: The Supreme Leader – The Iron Grip of Dictatorship

Chapter 4: The Red State – Communism's Broken Promise

Chapter 5: The Land of the Rich – Capitalism's Economic Chains

Chapter 6: The Golden Bloodline – The Tyranny of Monarchy

Chapter 7: A Hidden Civilization – The Last State

Chapter 8: The Awakening – A Call for Change

Chapter 9: The Final Stand – The Struggle Against Tyranny

Chapter 1: The Beginning of the Journey

Omar Hayat is a renowned political journalist and philosopher, celebrated for his sharp intellect and in-depth analysis of political systems. Born into a world of political turmoil and social injustice, Omar's early years were marked by a passion for truth and a relentless pursuit of knowledge. As a child, he was often found with books that discussed political theory, justice, and the complexities of the human condition. His father, a former academic turned dissident, instilled in him the values of critical thinking and the importance of challenging power.

Omar's journey into journalism began as a young adult when he joined a local newspaper as an intern. His keen observations and ability to analyze political events quickly set him apart from his peers. Over the years, Omar rose through the ranks, becoming a prominent figure in political journalism. His writing, often featuring hard-hitting investigative reports, opinion pieces, and political analysis, earned him both admiration and animosity from various political circles.

Despite his success, Omar grew increasingly disillusioned with the state of the world. He began to see the flaws in the very systems he had once believed in. Democracy, dictatorship, capitalism, and communism—all promised a better future, but none delivered. Omar felt that there was something missing, something fundamental that these systems failed to grasp. He began to question the very nature of governance: Why do societies continue to repeat the same mistakes? Why do systems of power consistently fail to create a just and fair society?

Omar's political philosophy became shaped by these questions. He believed that humanity's greatest failure lay in the mismanagement of power and the lack of accountability in government. As a political philosopher, he sought to explore how different systems of governance could be improved or replaced altogether. His writing began to focus more on the philosophical underpinnings of political systems, as he looked for a model that could offer true justice and equality.

Yet, it was during his time in the field as a journalist that Omar's worldview truly began to shift. His exposure to the realities of governance—the corruption, the lies, and the exploitation—led him to take a bold step: he would set out to find a political system that actually worked—one that could solve the inherent problems of the modern world and bring about a lasting change for humanity. This marked the beginning of his journey.
The world Omar Hayat knew was not one of unity but a fragmented and divided place. After centuries of political strife and failed experiments, the global community had separated itself into zones, each governed by a distinct political ideology. These zones were more than just geographic territories—they were reflections of the different models of governance that had been tried and tested throughout human history. Each zone represented a vision of society, a political dream that promised a better future but often failed to deliver. The world had become an experiment of sorts, with each zone trying to prove its model as the best.

Omar's journey began with a deep sense of dissatisfaction with the state of the world. The political systems that had shaped history—from democracy to dictatorship—had all left behind their marks of failure. Though they had promised justice, equality, and freedom, the reality was far more complicated. Power structures were increasingly corrupt, the rich and the elite held control, while the masses were left to struggle. The systems that were supposed to serve the people instead served the interests of the few.

In this divided world, the zones were starkly different, yet they all shared one commonality: they were based on flawed foundations. Each zone claimed to be the answer to the world's problems, but Omar could see the truth beneath the surface. He had witnessed firsthand the corruption in the so-called democracies, the oppression in dictatorships, the false equality in communism, and the exploitation in capitalism. And yet, each zone clung to its system, unable or unwilling to change.
As Omar journeyed from one zone to another, he realized that the divisions were not just about geography; they represented deeper ideological rifts in the very fabric of human governance. These ideologies had shaped people's beliefs about what was just and fair, but in practice, they had often led to inequality, oppression, and despair. Omar knew that the time had come to seek the truth, to explore beyond these boundaries and find a system that could genuinely bring about the change humanity so desperately needed.

His search for the perfect system would take him into the heart of these zones, where he would witness their inner workings, understand their failings, and meet those who still believed in the promises these systems made. But Omar was determined: he was not just looking for an ideology; he was searching for a way forward, a system that was just and true, and perhaps, he believed, there was one system that had been lost in time.

Omar Hayat had spent much of his life studying and writing about politics, the mechanisms of power, and the ways in which governments function. As a political journalist and philosopher, he had devoted his career to understanding the world’s political systems, chronicling their successes and failures. Yet, despite his vast knowledge, he could not escape the deep disillusionment that gripped him.

For years, Omar had observed the world’s political systems from the safety of his desk, but the more he delved into his research, the more he saw the illusion at the core of modern governance. From his vantage point, democracy seemed more like a theater of politics than a system that truly represented the will of the people. Dictatorships, while offering stability, were nothing more than oppressive regimes built on fear. And the economic systems that promised equality or prosperity often only served the interests of the elite, leaving the masses to bear the weight of broken promises.

Every election felt like a performance, a mere illusion of choice, and every revolution seemed to fade into corruption once power changed hands. The powerful remained in control, whether in the guise of democratic leaders, military generals, or corporate moguls. In his heart, Omar began to feel that the political systems of his time were just elaborate charades, offering temporary fixes to problems that were deeply ingrained in society.

It was this sense of hopelessness and disillusionment that drove Omar to take the drastic step of leaving the comfortable life he had known. He could no longer accept that these systems were the best humanity could do. He realized that he had to search for a system that was truly just, one that could provide the stability, freedom, and prosperity that the world had been promised but never truly experienced.

Omar's decision to embark on this journey was not taken lightly. He had seen how political ideologies had torn the world apart, and he understood that seeking the truth would require immense courage. But he was driven by a sense of duty—not just to himself, but to the millions of people who lived under these failed systems. The journey ahead would take him through dangerous territories, both in the physical world and in the philosophical realm. But Omar was ready. He was willing to face whatever challenges lay ahead in his search for the perfect political system, one that had stood the test of time and promised justice for all.

The journey was not just about finding answers—it was about discovery. Omar knew that his path would lead him through different political systems, each more flawed than the last, but he believed that beyond the failure

of these systems, there lay a truth that could heal the world. The perfect system, Omar thought, was not just an ideal to strive for, but a practical system that could be implemented to bring about real change.

This was the beginning of Omar's journey: to seek out the political system that could truly guide humanity to a better future, one that was built on justice, freedom, and integrity.

Chapter 2: The Great Democracy – The Rule of the People?

Omar's investigation into Zone 1 led him deeper into the heart of its political machine. He met with a variety of figures—politicians, media moguls, and ordinary citizens—all of whom offered different perspectives on the democratic process. What began as a curiosity about the ideals of democracy soon turned into a grim realization: democracy in Zone 1 was little more than a sham.

Omar first sat down with politicians who had once risen to power through promises of progress and change. Their speeches were filled with rhetoric about the power of the people and the importance of freedom. However, in private conversations, they seemed almost resigned to the fact that they had little control over the decisions they made.

One politician, a former reformist who had been in power for over a decade, confessed to Omar in a quiet meeting room:

"The promises we make on the campaign trail? They're not for the people, they're for the cameras. The real decisions are made in corporate boardrooms, far away from the people. We don't have the power to change anything significant."

This politician, who had once championed free healthcare and education, spoke bitterly about the corporate donations that funded their campaigns. "Every policy we push has to be approved by the corporate sponsors. Without their backing, you can't win the next election. So, what's the point of elections if the choices are already made?"
The Media's Role in Shaping Perceptions

Omar next turned his attention to the media—the supposed watchdogs of democracy. He spoke with several media heads, people who were responsible for shaping the national narrative. On the surface, the media in Zone 1 appeared to function independently, with numerous outlets vying for attention in the competitive market.

However, Omar quickly realized that despite the seemingly diverse viewpoints presented to the public, a few major corporations controlled the flow of information.
One media executive revealed to him, "We don't report the truth. We report what sells. We're funded by the same corporations that fund the political campaigns. No one is really free in this system. We decide what the people know, and therefore, we decide what they think."

Omar learned that the media outlets, in their race for profits, were nothing more than tools used by corporate elites to maintain a false narrative of freedom. When the public tuned into news channels or read newspapers, they were only receiving the version of reality that was most beneficial to those in power. Even critical stories

about government failures were framed in such a way as to make it appear as though the system was functioning properly, and any flaws were blamed on isolated incidents or individual failures, never on the system itself.

Omar also spoke to ordinary citizens who were growing increasingly cynical about the political process. Despite participating in regular elections, most of them felt that their vote didn't matter. They shared stories of how the same political elites continued to dominate power, no matter who was elected.

One middle-class worker, disheartened by years of empty promises, told Omar, "We vote, but nothing changes. The rich stay rich, and the rest of us just keep working. Democracy? I don't see it. I see a system that keeps us distracted while the powerful take what they want."

Even those who once believed in the ideals of democracy now felt disconnected from the process. Many were convinced that elections were just a performance, a theater designed to placate the masses. The true rulers were not the elected officials but the corporations and the lobbyists who pulled their strings behind the scenes.

Omar's interactions with the people of Zone 1 brought him face to face with the harsh reality of this democratic illusion. The citizens believed they had the power to influence their government, but in truth, their choices were mere mirages, created to maintain the illusion of democracy.

In his interviews, Omar began to piece together the truth about Zone 1's democracy: the system was designed not to empower the people but to give them a false sense of control. The citizens voted, they protested, they participated—but in the end, the system was always controlled by a select few. The political process was a game, and the people were mere pawns in that game.

As Omar dug deeper into the workings of Zone 1, he uncovered layers of corruption, scandals, and populism that permeated every level of the system. What seemed to be an open society, built on democratic ideals, was, in reality, a well-orchestrated performance that favored the elite few while leaving the masses disillusioned and oppressed.

Scandals That Shook the System

Omar was led to a series of high-profile scandals that had rocked the nation, all of which had been swept under the rug or brushed off by the media as "isolated incidents." These scandals were no mere accidents; they were the structural flaws in a system that, at its core, operated for the benefit of the rich and powerful.

One scandal involved the sale of public assets to private corporations. It was revealed that government officials had been secretly negotiating deals to sell off public land and resources to a handful of large corporations in exchange for kickbacks. The deal was lucrative for those involved, but it left millions of citizens without the essential services they depended on, such as healthcare and education.

Another scandal involved the use of political power to suppress opposition. One prominent politician, who had been a leading figure in the opposition, was found to have his entire campaign funded by a conglomerate of corporations. Through his efforts, laws were passed that further weakened labor unions and gave more power to large corporations, all while presenting himself as a champion of the people. Omar's interviews revealed that this was a common practice among politicians who claimed to stand for reform while secretly supporting the status quo.

Omar soon realized that corruption was not just a byproduct of the system, but rather its very foundation. From lobbyists manipulating policy decisions to corporations buying influence, the idea of a “free and fair” democracy was a mere illusion. The people’s voices were drowned out by the wealth and power of the elite.

The election system, which was supposed to represent the will of the people, had become nothing more than a charade. Politicians spent millions on advertisements, promises, and flashy campaigns, all designed to distract the electorate from the true nature of the system. Once elected, they were indebted to their corporate backers, and their policies reflected the priorities of the powerful, not the people they had promised to serve.
In Omar’s discussions with several whistleblowers, it became clear that the electoral system was rigged in favor of the wealthy elites. Even though elections were held regularly, the results were preordained. A few wealthy families controlled the vast majority of the nation’s wealth and political power, ensuring that their interests were always represented, no matter who won the election.

Populism, a tool used by many politicians to rally support, had taken root in Zone 1. Politicians routinely used nationalistic rhetoric and emotional appeals to win over the masses. They portrayed themselves as “man of the people,” promising to protect the working class from the elite and restore fairness to the system. However, as Omar learned, these populist leaders were often the ones who collaborated with corporations behind the scenes, securing the same deals and policies that harmed the people.

One prominent populist leader, who had won a second term by promising to lower taxes and regulate corporations, was later found to have received millions of dollars in donations from the very corporations he had claimed to oppose. These donations were funneled through shell companies, hiding the true influence of the corporate giants. Omar was shocked to find that populism was merely another strategy used by the powerful to maintain control, playing on the emotions of the public to distract them from the reality of their exploitation.

Through his investigations, Omar saw the truth that democracy in Zone 1 was nothing more than a system designed to protect the powerful and keep the people in line. The elections were a performance to give the illusion of choice, while the real decisions were made behind closed doors, where the wealthy and powerful dictated the fate of the nation.

Scandals, corruption, and populism all worked together to create a system that favored the few. The majority of citizens were kept in the dark, voting for politicians who made empty promises, while the corporate elite controlled everything from the economy to the laws. Democracy, in Zone 1, had been reduced to an illusion—an illusion that gave the appearance of freedom while maintaining a system of oppression and exploitation.

As Omar walked through the bustling streets of Zone 1, he could see the vibrant posters of politicians, each claiming to fight for the people. The media flooded the airwaves with debates, campaign promises, and grand speeches. Yet, behind the glittering façade of democracy, he had uncovered a grim reality—a system where the people were given the illusion of choice, while the true power rested in the hands of corporate elites and political dynasties.
The more he observed, the clearer it became: democracy was not about the people’s will, but about who controlled the system. The elections, the debates, the political campaigns—all of it was a carefully orchestrated performance, designed to keep the masses engaged but never truly empowered. Every few years, citizens would go to the polls, believing they were making a difference, but the candidates they chose from had already been selected, groomed, and funded by those who truly held power.

It was a controlled dictatorship—one that did not rely on brute force like a monarchy or military rule, but on manipulation, propaganda, and economic coercion. Instead of a single dictator ruling with an iron fist, an elite class ruled from the shadows, ensuring that no matter who won, the system remained unchanged.

As Omar prepared to leave Zone 1, he reflected on the patterns he had witnessed:

✔ In a dictatorship, people feared their ruler. In democracy, they believed they were free—but they were just as controlled.
✔ In a monarchy, power was inherited by bloodline. In democracy, it was inherited through wealth, influence, and corporate alliances.
✔ A dictator imposed his will openly. A democratic leader imposed it through subtle coercion, using laws, media, and economic pressure.

The people in Zone 1 still believed in democracy because they had been conditioned to see it as the only alternative to tyranny. But what Omar had learned was that democracy itself had become a soft tyranny, wrapped in the language of freedom and rights, while maintaining absolute control over society.

As he boarded the train to the next zone, Omar felt a deep sense of unease. If democracy—the most widely accepted system of governance—was nothing more than a controlled dictatorship, then what hope was there for real justice and governance?

Chapter 3: The Supreme Leader – The Iron Grip of Dictatorship

As Omar stepped into Zone 2, a striking contrast from the chaos of democracy in Zone 1 greeted him. There were no protests, no political debates, no media scandals—only order, discipline, and a sense of eerie calm. The streets were impeccably clean, and government buildings stood tall, adorned with massive banners of The Supreme Leader, whose face was displayed everywhere like a divine symbol of power.

At first glance, Zone 2 seemed like a model society—low crime rates, no visible corruption, and efficient governance. The people appeared obedient, the economy was stable, and public services operated with remarkable efficiency. Yet, something felt off. The silence of the people was not a sign of peace; it was a sign of fear.

As Omar observed further, he realized that beneath the surface of stability, the citizens lived under a system of absolute control. They spoke in hushed tones, careful never to criticize the government. Every movement was monitored, every word recorded, and every action judged. Surveillance cameras lined every street corner, and heavily armed guards patrolled with an intimidating presence.

The Supreme Leader's face was everywhere—not just on posters, but in the hearts and minds of the people. Loyalty was not a choice; it was a necessity for survival. Children recited daily pledges of allegiance in schools. Workers sang patriotic hymns before starting their shifts. Fear, disguised as patriotism, had been embedded into the very fabric of society.

"The people here don't live," Omar thought. "They exist."

This was not a nation of free men and women—it was a prison without walls. Stability had come at a cost, and that cost was freedom. Omar realized that a society that does not allow its people to question authority, to express dissent, or to think independently may be stable, but it is also lifeless.

Omar had seen the illusion of democracy in Zone 1, and now he was witnessing the iron grip of dictatorship in Zone 2. Both systems, in their own way, had failed to deliver true justice and governance.
The Supreme Leader of Zone 2 was a figure both revered and feared. His speeches echoed across the city through loudspeakers, repeating the same message:

"I have given you peace. I have given you security. Trust in me, and your future will be bright."

The citizens nodded, clapped, and repeated his words like a well-rehearsed chorus. But Omar noticed something strange—no one ever questioned him.

At first, he thought the people genuinely adored their leader. But as he spoke to a few citizens in private, he learned the truth: fear kept them silent.

One night, Omar met an old man at a secluded tea shop. The man had a haunted look in his eyes. In a hushed voice, he told Omar about his son, a university professor.

“He was brilliant,” the man whispered. “But he made a mistake. He asked, ‘Why do we never have elections?’”

A week later, the professor was arrested. His family was told he was being “re-educated.” Months passed. Then years. He never returned.

“Where is he now?” Omar asked.

The old man simply looked away. He already knew the answer.

This was the fate of dissenters in Zone 2. Anyone who questioned the system—journalists, scholars, students, activists—disappeared overnight. Their names were erased from public records. Their families were warned to stay silent. And soon, it was as if they had never existed.
Publicly, the Supreme Leader promised peace and security. Privately, he ensured that no voice of opposition survived.

Omar had seen corruption in democracy, but here he witnessed something darker—a nation where fear had replaced freedom, and silence had replaced truth.

As Omar walked through the streets of Zone 2, he felt an uneasy presence—as if unseen eyes were always watching him.

Massive screens on buildings displayed the Supreme Leader’s image, his voice booming from loudspeakers:

“Loyalty brings prosperity. Obedience ensures safety.”

Citizens moved about their day in perfect order—no protests, no public debates, no political discussions. Everyone followed the rules, not because they loved the system, but because they feared the consequences of disobedience.

Every corner of the city was covered with security cameras—at intersections, in marketplaces, even inside restaurants. Armed guards patrolled the streets, their expressions cold and unreadable.

Omar visited a library, hoping to read about the history of Zone 2. But when he asked about past leaders, the librarian’s face went pale.

“We don’t speak of the past,” she whispered. “Only the present matters.”

Even private conversations weren't safe. Homes were equipped with "Smart Listening Devices"—officially meant for convenience, but everyone knew their true purpose: to monitor what people said behind closed doors.

Omar met a young journalist who had once tried to write about these issues. He no longer had a job.

"They don't need to arrest everyone," he explained. "They just make examples out of a few. The rest of us learn to stay quiet."
The people of Zone 2 weren't citizens; they were subjects of a system that controlled their every move, every word, and even their thoughts.
They were obedient—but they were not free.

As Umar spent more time in Zone 2, he began to see the true cost of absolute control. The streets were clean, crime was almost nonexistent, and the economy seemed stable. On the surface, it looked like a well-functioning society.
But something was missing.

There was no laughter in the parks, no debates in the cafés, no expressions of creativity on the walls. The people were like shadows of themselves, living only to follow orders.
One evening, Umar met an elderly man sitting alone on a bench. His wrinkled face told a story of decades under this rule. When Umar asked him what he thought about life here, the old man chuckled bitterly.

"They have given us security, but they have taken our voices."

Umar looked around at the silent streets, the uniformed citizens, and the ever-present eyes of the state.
A nation without freedom, without the ability to think, speak, or dream, was not truly alive.

It was just a machine—efficient, obedient, but soulless.
As he continued his journey, a question lingered in his mind:
Was there a system that could bring stability without crushing freedom?

Chapter 4 : The Red State – Communism's Broken Promise

As Umar stepped into Zone 3, he was immediately struck by the uniformity of everything. The buildings looked the same, the clothing of the people was identical, and even the stores had the same government-approved products. A massive banner stretched across the main square, displaying the slogan:

"Equality for All—Prosperity for the People!"

At first glance, it seemed like an ideal society. There were no obvious rich or poor; everyone had housing, food, and work. The government proudly declared that capitalism's greed had been eradicated, and now the people lived in harmony.

But as Umar looked deeper, he began to notice the cracks in the system.

Factories were filled with exhausted workers, their eyes empty, their movements mechanical. They worked tirelessly, not for personal gain, but because the state demanded it. Shops had goods, but only what the government allowed. There was no competition, no innovation—just a rigid system where everyone was forced into the same mold.

Umar spoke to a schoolteacher who had once questioned the system. She whispered carefully, looking over her shoulder:

"They tell us we are equal, but some are more equal than others."

It was then that Umar realized the truth: Communism promised equality, but in reality, it only created a new ruling class—the government elite—while the ordinary people remained powerless.

As Umar explored Zone 3 further, he noticed a striking contrast. The workers in the factories, the farmers in the fields, and the teachers in the schools all lived in small, identical apartments provided by the state. They received fixed wages, rationed food, and had no private property. The government preached that personal wealth led to inequality, so everything must be shared.
But when Umar was invited to the central government district, he saw a different world.

The government officials, the so-called "servants of the people," lived in lavish residences behind high walls. Their homes were filled with imported furniture, rare delicacies, and the latest technology—items completely unavailable to ordinary citizens. Luxury cars drove past crowded buses, carrying officials who spoke of "sacrifice" while dining on meals that most citizens could never afford.

Umar managed to speak with a former state economist who had been silenced for his views. He explained:

"The system was meant to eliminate class divides, but all it did was replace the rich businessmen with rich politicians. Now, instead of competing for success, people survive by staying in favor with the government."

It became clear to Umar: Communism had not erased privilege; it had simply shifted power from capitalists to a new ruling elite. The very system that promised fairness had only created a hidden aristocracy—one where wealth and comfort were reserved for those in power.

As Umar walked through the industrial zones of the Communist state, he saw thousands of workers engaged in labor-intensive jobs—assembling machinery, constructing buildings, and working in fields. Factories ran day and night, powered by a workforce that had no choice but to obey.

He approached a group of workers on a lunch break and asked about their wages and working conditions. A middle-aged man, covered in sweat and dirt, sighed and replied:

"We all earn the same, no matter how hard we work. There are no promotions, no bonuses, and no personal rewards. Whether I work twice as hard or barely put in effort, my life remains the same. So why try?"

This was the flaw Umar had suspected—when everyone is forced into labor without any personal incentives, productivity declines. There was no competition, no motivation to innovate or excel, because the system treated all workers as identical cogs in a machine.

He met a young engineer who had developed an efficient farming technique, but the government rejected it.

"They told me individual success is selfish," the engineer said bitterly. "So, I stopped trying. Why should I care if hard work brings no reward?"

The entire economic system was collapsing under its own weight. With no motivation to improve or create, workers did only what was required to avoid punishment. The once-great factories were filled with slow-moving, uninterested laborers, and the state-controlled economy stagnated.

Umar understood now: When people are stripped of personal ambition, progress halts, and society remains frozen in mediocrity.
One evening, while exploring the quiet alleys of the capital, Umar stumbled upon a hidden gathering. It was a group of underground rebels, working in secret to avoid the government's oppressive surveillance. They had

gathered in an abandoned building, far from prying eyes, to discuss the deep-rooted flaws of the Communist system.

Umar, eager for answers, approached one of them—a tall, sharp-eyed man who introduced himself as Aleksandr. After a tense exchange of words, Aleksandr led him into the heart of their meeting.

"We used to believe in equality," Aleksandr began, his voice heavy with regret. "We were told that if everyone is given the same, the system would be fair. But all it did was crush individual freedoms."

The group nodded in agreement. Another rebel, a woman named Irina, spoke up.

"When the government controls everything—wealth, property, opportunities—it creates a false sense of unity. It tells the people that equality is the ultimate goal. But the truth is, the elite still thrive while the rest of us suffer. Forced equality breeds oppression, not liberation."
Umar listened carefully, taking in their words. It was clear now that the promise of equality had been nothing but an illusion. Instead of fostering fairness, it had created a two-tiered society, with the elite benefiting from the system while the majority lived in servitude.

"You see," Irina continued, her voice tinged with sorrow, "The government doesn't want true equality. They want to keep everyone in line. By taking away our ability to own, to innovate, or to excel, they have turned us into mere machines. The more they promise equality, the more they oppress us."
Aleksandr's face darkened as he added: "Equality isn't the issue. It's the control that comes with it. When the state imposes its version of equality, it suffocates the very spirit of freedom."

Umar realized that what he was witnessing wasn't a society striving for fairness, but rather one where coercion and conformity had replaced choice and opportunity. The ideal of equality had been perverted into a tool of control.

"Forced equality only leads to oppression," he thought, as the rebels' words resonated in his mind. "True equality comes not from stripping people of their individuality, but from allowing them the freedom to flourish according to their own abilities."

The meeting ended abruptly as the rebels scattered, but Umar was left with a deep understanding of the system's failure. He now knew that communism's promise of equality had led only to a stifled society where oppression had become the true reality.

Chapter 5 : The Land of Rich – Capitalisms Economic Chains

As Umar entered Zone 4, the land of capitalism, he was greeted with vibrant cityscapes, towering skyscrapers, and flashing billboards that promised freedom, success, and endless opportunity. It looked like the dream world on the surface—the epitome of what modern civilization was supposed to represent. But as he walked the streets, the disparity between the rich and the poor became undeniable.

While the wealthy elite lived in opulent mansions and enjoyed luxuries that were unimaginable to most, the poor struggled to survive. The city was divided into two worlds: one of prosperity, where money and status determined everything, and the other, a world of poverty, where people worked tirelessly for minimal wages.

Umar observed the lives of the working class—people who worked long hours, barely able to cover basic needs, and were often buried under a mountain of debt. The promise of freedom was evident, but it was freedom for those who had money.

The wealthy enjoyed the best education, healthcare, and access to all opportunities, while the poor were left to fend for themselves, trapped in a cycle of poverty. Even the concept of success seemed out of reach for most. The dream of becoming successful was only available to those who had the means to begin with, while the rest were captive to the system that benefited only the rich.

This stark division left Umar wondering: Is this the true picture of freedom? Or is it just a carefully crafted illusion that traps people within economic chains?

Umar's observations deepened as he spent more time in Zone 4. The workers, who made up the backbone of the economy, were living in a perpetual struggle. They were constantly overworked and underpaid, with little to no opportunity for advancement. Despite working endless hours, their wages remained stagnant, while the cost of living soared. They were trapped in a vicious cycle of debt—loans they took out to survive, just to be paid enough to pay off the next month's bills. Debt was their reality, and the banks, owned by the wealthiest, were only too happy to keep them in bondage.

Meanwhile, the corporate giants, who controlled every facet of the market, continued to flourish. The richest companies grew larger and larger, while their CEOs and investors amassed more wealth. These corporations not only controlled the economic system, but also the political influence that allowed them to shape the laws and policies to their advantage. Labor rights were undermined, and the voice of the workers was lost in the noise of corporate profit.

Umar witnessed the stark contrast between the lives of the workers and the elite. The workers lived in overcrowded apartments, constantly hustling to make ends meet, while the CEOs enjoyed private jets, luxurious vacations, and fine dining. The system had been designed to benefit the few at the expense of the many.

The promise of freedom was hollow. True freedom could only exist for those who had the financial power to dictate their own lives. For the rest, freedom was just a myth.

As Omar delved deeper into the capitalist system, he uncovered a deeply troubling pattern: profit-driven ethics had completely replaced basic human morality. Corporate giants, in their unrelenting pursuit of growth and wealth, were willing to sacrifice anything in their path, including the environment and the well-being of ordinary people.

Omar observed that the companies extracted resources without any regard for the environmental toll. Forests were cleared, rivers were poisoned, and wildlife was driven to extinction—all for the sake of profit. Factories emitted toxic fumes into the air, and the resulting pollution wreaked havoc on both the planet and the health of its inhabitants. But none of this seemed to matter to the powerful elite who profited from the devastation. They had no accountability, for their wealth allowed them to evade responsibility.

The consequences of such exploitation weren't confined to nature. It spilled over into human lives as well. Poor communities, often living near industrial zones, faced the brunt of this environmental degradation. They were subjected to hazardous working conditions, unsafe living environments, and an overall decline in quality of life. Yet, the corporations continued to operate with impunity, protected by their wealth and political influence.

Exploitation had become the norm, not just in the physical world, but in how people were treated. Workers were forced into grueling labor with no regard for their personal well-being or dignity. Their lives were reduced to mere cogs in the wheel of industry, existing only to serve the interests of those at the top.

Omar saw clearly now: in a capitalist system, profit was the only thing that mattered. The value of human life, the health of the environment, and the future of the planet were all secondary concerns.

As Omar stood on the edge of the bustling metropolis, watching the towering skyscrapers and the billboards flashing images of idealized success, he felt a deep sense of despair. It was clear to him now that in the capitalist system, money had become the law, the very foundation upon which everything else was built.

The rich and powerful were revered, their voices louder than those of the voiceless poor. The system operated on the principle that wealth equals worth, and those without it were left to fend for themselves. Corporations dictated policies, manipulated markets, and controlled the flow of information. The pursuit of wealth overshadowed every other consideration—justice, morality, or even basic human decency.

Omar saw that the poor, trapped in an endless cycle of debt, had little hope of escaping their circumstances. The wealthy, on the other hand, lived in an isolated world of luxury, far removed from the struggles of the common man. The divide between the two classes had only grown wider, and there seemed to be no way to bridge it. The only rule that mattered was the bottom line, the pursuit of profit at any cost.

This realization shook Omar to his core. He had witnessed corruption in every system he had explored, but here, in the capitalist world, he understood that the very soul of society was being sold for the sake of money. When humanity's value was determined by how much one could produce or consume, when morality and ethics were disregarded in favor of economic gain, he understood that humanity itself was lost.

In a world where the pursuit of wealth trumped every other ideal, human dignity was an afterthought. People were reduced to mere consumers, their worth measured in terms of how much they could contribute to the economy. It was a system that left no room for empathy, for justice, for compassion. And in that realization, Omar felt a deep sorrow for a world that had lost its way.

Chapter 6: The Golden Bloodline – The Tyranny of Monarchy

As Omar entered Zone 5, he was struck by the opulence and grandeur that surrounded him. The streets were lined with golden statues of the royal family, and portraits of the king and queen were displayed prominently in every public space. The monarchy was omnipresent, the people constantly reminded of their rulers' eternal reign. The most noticeable feature, however, was the undeniable sense of submission that permeated every aspect of life in the kingdom.

In this society, the royal family held absolute power. Their authority was not earned, nor was it based on any merit or competence. The crown was passed down through generations, from parent to child, in a tradition of unchallenged succession. Birthright, not ability, was the determining factor in who held the reins of power.

Omar could not help but wonder: Is it justifiable for a person to rule a nation simply because they were born into a certain family? He met several people who spoke of their allegiance to the royal family, but it became clear to him that this loyalty was not rooted in admiration or respect, but rather in a deep sense of tradition and fear. The royal family's rule was unquestionable, not because of their wisdom or qualifications, but because their bloodline was deemed sacred. The people were taught from birth that loyalty to the throne was paramount, and dissent was met with swift punishment.

While the monarchy provided a sense of stability and continuity, Omar began to question whether such a system could ever be just. The kingdom was prosperous, but it was a prosperity built on inherited privilege rather than merit. The royal family enjoyed an extravagant lifestyle, while the people, although seemingly content, had no voice in the government. Political power was not earned through service or skill, but by the luck of birth.

Omar met an elderly man in the marketplace who spoke candidly about the monarchy. "We have always been ruled by the same family," he said, "and we've been taught to accept it as our destiny. But I wonder, what would it be like if the king were chosen for his wisdom, not his blood?"

The elderly man's words stayed with Omar as he continued his journey through the kingdom. He saw a nation of people who had never known freedom of choice, who had never had the opportunity to elect a leader based on merit, and who had never questioned the system in which they lived. The royal family, although benevolent in their rule, wielded power without accountability.

As he pondered the implications of a monarchy that existed solely due to inheritance, Omar couldn't help but wonder whether any system that denied its people the right to choose their leader could truly be just. Could a nation thrive under the rule of one family, regardless of the abilities of its rulers? Or would such a system inevitably breed complacency, corruption, and inequality?

As Omar ventured deeper into Zone 5, he began to notice a peculiar, almost unquestioning loyalty among the people. The kingdom had existed under the rule of the royal family for generations, and its citizens had grown accustomed to the idea that power was inherited, not earned. The monarchy was more than a political system; it had become a tradition woven into the very fabric of the kingdom's identity.

Omar spent time speaking with various people, from the wealthy nobles to the working-class citizens. Most of them expressed a deep reverence for the royal family, often speaking of them in almost sacred terms. Yet, as

Omar delved deeper into these conversations, he realized that their loyalty to the monarchy was not rooted in logic or reason. Instead, it was the result of blind tradition—a tradition that had been passed down through generations, ingrained in the people from an early age.
One merchant in the marketplace told Omar, "We've always had a king, and we've always followed him. That's just the way it is." His words echoed the sentiment of many others Omar had spoken to—there was little thought or analysis behind their loyalty. It was simply what had always been, a custom passed down from parent to child without question or reflection.

Omar pressed further, asking, "But what if the king isn't the best person to rule? What if someone else, more capable, could serve the people better?"

The merchant paused for a moment, then shrugged. "The king is our leader by blood, and that's enough. We don't question it."

It became clear to Omar that this loyalty was not founded on the king's abilities, achievements, or moral character, but on the inherited position of the monarchy. The people followed their rulers not because they were the most qualified or deserving but because they were conditioned to do so, out of respect for tradition. They were taught from birth that their loyalty was due to the royal family simply because they were born into that role, and that loyalty was unquestionable.

Omar couldn't help but compare this loyalty to a sacred duty, one that existed despite the lack of any rational justification. The people didn't follow their monarch because of reasoned logic or a fair evaluation of their ruler's capabilities, but because they had been taught from generation to generation that this was their role, their duty.

This realization disturbed Omar deeply. Could a system be truly just if it demanded loyalty based on tradition, rather than logic or merit? What would happen if a monarch was not suited to lead, but was nevertheless followed simply because of their family lineage? Omar couldn't help but wonder if this blind loyalty would eventually lead to stagnation, oppression, and a lack of accountability.

The question lingered in Omar's mind: Was loyalty born from tradition alone enough to justify the system of monarchy, or did it require a deeper, more rational foundation—one based on merit, justice, and the true ability to serve the people?

As Omar continued his exploration of Zone 5, he began to uncover more concerning truths about the monarchy's governance. The laws in this society, he realized, were not created with the welfare of the citizens in mind. Instead, they were designed specifically to protect the ruling family, ensuring that their power remained unchallenged and unquestioned.

Omar sat in on several court proceedings, hoping to understand the legal framework of the kingdom. What he witnessed shocked him. In one case, a commoner had been accused of speaking out against the monarchy, and the punishment was severe—imprisonment for life. As the trial proceeded, Omar noticed that the accuser, a member of the royal family's inner circle, held far more sway in the courtroom than the defense. The judge, who was supposed to be impartial, clearly favored the royal interests. The defendant had no chance of receiving a fair trial.

He observed that the laws were harshest on the lower classes, particularly those who dared to challenge the royal family. Anyone suspected of disloyalty was treated as an enemy of the state, even if their actions were

mere expressions of frustration or dissent. This highlighted the fundamental imbalance in the legal system—a system where the rulers were above the law.
One nobleman Omar spoke to revealed, "The law is a tool of the monarchy. It's designed to keep us safe, to ensure that no one threatens our way of life." The noble's words were chilling in their frankness. The law, in essence, was not about justice or equality but about maintaining the supremacy of the ruling family.

In fact, laws in this society were deliberately skewed to favor the interests of the royal family and protect their power. For example, any attempt to challenge the monarchy publicly, whether through protest or speech, was immediately deemed illegal, and violators were punished severely. Conversely, the royal family was never held accountable for their actions, no matter how corrupt or abusive they might be. The ruling family was untouchable, their actions above reproach.

Omar began to see the stark contrast between what should be a system of justice for all and what it truly was: a mechanism for the protection of power. The law was not an instrument to ensure fairness or to safeguard the rights of the citizens—it was a weapon used to perpetuate the rule of the monarchy.

The more Omar witnessed, the more he felt the injustice of this system. Citizens had no recourse to challenge the monarchy's decisions, no way to fight against the laws that favored the elite. The monarchy was shielded from scrutiny, and the people were forced to obey without question, knowing that the law would always side with their rulers.

This system, Omar realized, was fundamentally flawed. A government that exists solely to protect the rulers and suppress the rights of the citizens is not a true government at all—it is a tyranny in which the people are treated as subjects rather than citizens with inherent rights.

As Omar walked the streets of Zone 5, he couldn't shake the feeling that this was a society in decay—a place where justice had been replaced by the raw exercise of power. The monarchy had created a world where the law was a tool of oppression, not a safeguard for the freedoms of the people.

As Omar continued to observe the workings of Zone 5, a lingering question began to consume his thoughts: Should power belong to those who deserve it, or should it be passed down through inheritance? This question grew increasingly complex as he witnessed the monarchy's grip on the society, where power was determined solely by birthright, not merit or capability.
Omar reflected on the stark contrast between the monarchy's hereditary system and the other forms of governance he had encountered in his journey. In democracy, politicians had to win elections, in dictatorship, leaders often seized power by force, and in communism, power was meant to be equally distributed but was controlled by the elite. But here, in the monarchy, leadership was based entirely on bloodlines, regardless of personal qualities, leadership skills, or any form of public accountability.

He met with several citizens who had resigned themselves to the idea that power belonged to the royal family because it had always been this way. They spoke of the monarch as a divine figure, chosen by fate, and the idea of questioning the family's rule was inconceivable to them. "The bloodline is sacred," one elderly man told him. "The king is the protector of our people, and it is by his lineage that we have order."

But Omar could not ignore the unease he felt about such a system. Why should an individual be given authority simply because of who their parents were, and not because of their qualifications or ability to lead? The royal family members were often seen indulging in luxury, while the masses struggled to make ends meet. Yet, despite their lavish lives, the royal family continued to hold supreme power.

Omar’s mind wrestled with this notion of deservedness. Shouldn’t power, the authority to shape a nation’s future, be granted to those who have shown leadership, wisdom, and a deep understanding of the people’s needs? Shouldn’t it belong to those who have earned it through their actions and contributions, rather than those born into privilege?

In his discussions with scholars, intellectuals, and even ordinary citizens, Omar was met with a variety of responses. Some argued that the monarchy, in its tradition, provided stability and unity. The royal family was seen as a constant in an ever-changing world. Others, however, expressed frustration at the fact that the country's future rested in the hands of individuals who may lack the vision or capability to lead effectively.

One prominent scholar explained, “The idea of inherited power is based on a belief that those born into royalty are somehow more qualified. But history has shown us that the most capable leaders come from all walks of life, not just noble families.”

This argument struck a chord with Omar. He had seen enough evidence in the other zones to understand that power, when left unchecked, often becomes a tool for corruption and exploitation. If power was passed down to individuals who lacked the qualities necessary for leadership, it could lead to the decay of society. Nepotism and favoritism could thrive, and the system would become rigged against those who truly had the ability to govern justly.

As Omar stood before the grand palace of the royal family, observing the opulence surrounding him while the common people toiled in poverty, he asked himself: Is this the best way for society to function?

The more he thought about it, the clearer his conclusion became. Leadership must be earned, not inherited. A society that allows power to be passed down without regard for merit is a society that condemns itself to stagnation. True leaders are those who rise through their actions, wisdom, and dedication to their people, not those who are fortunate enough to be born into the right family.

Omar walked away from the palace with a heavy heart, the question echoing in his mind: Should power belong to those who deserve it or those who inherit it?

It was a question that had no easy answer, but Omar knew that until the answer was found, societies would continue to wrestle with the implications of inherited power—and the consequences of its failure.

Chapter 7: The Hidden Civilization – The Last State

As Umar traveled through the various zones, disillusioned by the corrupt systems he had witnessed, he began to hear whispers—rumors of a place that was unlike any other he had encountered. A place where justice, morality, and equality were not just ideals discussed in speeches, but fundamental pillars of governance. It was said to be a hidden civilization, a utopia that stood in stark contrast to the crumbling systems around him.

The rumors first reached him during a conversation with a group of intellectuals in Zone 4. They spoke in hushed tones, careful not to attract attention. “There’s a place,” one of them said, “a society that’s different. It’s not part of any of the known zones. It doesn’t have the corruption of democracy, the oppression of dictatorship, or the broken promises of communism. But it’s hidden, kept away from the prying eyes of the world.”

Umar, ever the seeker of truth, felt a spark of curiosity ignite within him. Could there truly be a society that had managed to escape the pitfalls that had led to the failure of every other system? Could such a place exist, where justice and morality were not mere dreams, but lived realities?

He began to ask around, cautiously probing the locals for more information. Few knew about this hidden society, but those who did spoke with reverence. They described a land where the rule of law was supreme, and leaders were chosen not by wealth or force, but by merit and wisdom. It was a land where the rich and powerful did not hold sway over the masses, and where equality was not just a slogan, but a truth ingrained in every part of society.

The more he learned, the more intrigued Umar became. It was said that this society had been untouched by the influences of the modern world. Unlike the other zones, where corporations, elites, and dictators controlled everything, this society had resisted corruption, and had created a system that was focused on justice, accountability, and human dignity.

Umar’s heart quickened. Could this be the answer he had been searching for? Could this unknown zone be the perfect system—a system of governance based on truth and morality, where the needs of the people were put first, and the ruling class served with humility and fairness?

Determined to find this hidden land, Umar set off on a journey into the unknown. He traveled through dense forests, crossed treacherous mountains, and navigated desolate landscapes in search of this legendary society. The journey was arduous, but his resolve remained strong. He had seen the failure of the other systems, and he couldn’t help but believe that somewhere out there, the Last State awaited him—a place where all the ideals he had been searching for were finally realized.

After weeks of travel, and many close calls with danger, Umar finally arrived at the borders of this hidden civilization. What he saw shocked him: a society that was peaceful, prosperous, and most importantly, just.

Driven by his relentless search for a system that truly honored justice, morality, and equality, Umar ventured far beyond the known zones. His travels took him through dense forests, barren deserts, and rugged mountains—regions untouched by modern civilization, where few had ever ventured. As he journeyed deeper into these uncharted territories, Umar's determination never wavered. The promise of finding a society where justice prevailed kept him going, even when the path ahead seemed uncertain.

The rumors he had heard about a hidden, unknown land—where leadership was based on merit, laws applied equally to all, and there was no exploitation of the masses—began to feel less like myths and more like a distant reality. But the further he traveled, the more he realized that this society wasn't merely a rumor—it was the Islamic State.

After weeks of travel, Umar finally crossed the border into this land. His eyes widened as he observed the differences between this place and the corrupt systems he had left behind. What stood before him was a society that seemed to operate in a completely different manner—one that focused on justice and equity rather than the pursuit of power or wealth. It was as if the social, political, and economic structures here were guided by a principle far beyond mere human laws.

The Islamic State stood in stark contrast to all the zones he had previously visited. Here, Umar found a system in which:

1. Leadership was not inherited or dictated by wealth, but rather chosen based on merit and wisdom. The leaders were not seen as above the law, but were held accountable, much like the people they governed.
2. The rule of law was paramount: Everyone, whether rich or poor, powerful or weak, was subject to the same laws. There were no exemptions, and there was no corruption that could be bought or sold.

3. Economic equity was achieved through mechanisms like Zakat, where wealth was redistributed to ensure that the needs of the less fortunate were met, without creating a culture of dependency. People were incentivized to work and contribute to society, but their efforts were rewarded with fairness and dignity, not exploitation.

4. Morality and ethics were woven into the fabric of daily life. Laws were designed to promote the well-being of society, protecting human dignity, ensuring social justice, and safeguarding the environment.

Umar felt a sense of peace and wonder as he observed the Islamic State. Here, the powerful elites didn't dominate the system, the common people were not exploited, and the rich and poor were not divided by insurmountable barriers. Instead, the society thrived on mutual respect, shared responsibility, and a deep commitment to justice for all.

He spent time among the people, conversing with scholars, community leaders, and ordinary citizens. He learned about their system of governance, which emphasized accountability, morality, and equality in a way that he had never seen before. The more he learned, the more Umar began to believe that this society held the key to the questions he had been grappling with for so long.

The Islamic State didn't just promise freedom—it practiced it. It didn't just preach justice—it embodied it. And most importantly, it didn't just aim for equality—it achieved it.

Umar stood at the heart of this remarkable society, overwhelmed with gratitude. For the first time in his journey, he felt he had found what he had been searching for: a system grounded in truth, justice, and morality. It was as if he had discovered the final piece of the puzzle that had eluded him for so long.
Umar arrived at the heart of the Islamic State, where he met scholars and leaders who took the time to explain how the government functioned. The system, they explained, was unique in its commitment to divine principles, providing a stark contrast to the corrupted systems Omar had witnessed in other zones.

A leader here was not chosen based on power, wealth, or inheritance, but rather on merit and piety. The process of selecting leaders was rooted in a deep respect for justice and wisdom, ensuring that those in power truly

served the people. The Shura (consultation) system was implemented, where leaders made decisions after careful consultation with knowledgeable and righteous individuals from various walks of life. This ensured that the leaders were accountable and that their actions were in line with moral and divine values.

The laws of the Islamic State applied equally to both the rulers and the people. There was no special treatment for the wealthy, no immunity for those in power. The legal system, based on Shari'ah (Islamic law), emphasized fairness and equality, ensuring that no one was above the law. Whether one was a common citizen or a ruler, everyone was held to the same standard of justice.

Economically, the system was designed to be balanced. The Zakat (almsgiving) system ensured that wealth was redistributed fairly across society, particularly to support the poor and needy. Trade was conducted based on fairness, and the state regulated economic activities to prevent exploitation and monopolies. This balanced economy allowed for the creation of jobs and opportunities for everyone, ensuring that the most vulnerable members of society had access to livelihoods.

Freedom was indeed a hallmark of the Islamic State, but it was always within ethical limits. The society allowed for personal freedoms, but those freedoms were always exercised in a way that protected morality and the common good. The ethical code upheld by the society ensured that no individual could infringe upon the rights of others in the name of freedom.

Umar was struck by the accountability that existed at every level of governance. Leaders were constantly checked, both by the people and the scholars, to ensure they were adhering to the principles of justice and morality. The absence of corruption and the fair distribution of resources stood as a testament to the system's success.

As Umar observed, he was filled with a mixture of admiration and curiosity. Could this system work in other parts of the world? Could it be replicated in areas plagued by corruption and injustice? The beauty of the system lay in its simplicity—it was based on divine justice, equity, and a moral framework that prioritized the well-being of all people.

Yet, Umar couldn't help but question: Was this model sustainable in the long run? Could the principles of justice and morality withstand the tests of time and human nature? He knew that the people were essential to the system's survival. As long as they remained committed to upholding these values, the system could thrive. But if the people grew complacent, or if corruption began to take root, even this system would be vulnerable.

Umar realized that this system, based on divine justice, offered a glimpse of a perfect world—a world where morality and equity were not just ideals, but lived realities.

Chapter 8: The Awakening – A Call for Change

Umar's journey had brought him face to face with the broken systems of the world—democracy, dictatorship, communism, capitalism, and monarchy. Each of them, in its own way, claimed to offer solutions to humanity's struggles but, in reality, left its people ensnared in corruption, inequality, and oppression. But in the Islamic State, he had found something different—a society built on justice, morality, and accountability.

Determined to share this revelation with the rest of the world, Umar set to work. He knew he had found the solution that humanity had long been searching for. His mind was filled with a sense of urgency, knowing that the suffering he had witnessed in other zones was not inevitable. There was an alternative, and he had to show people that it was possible to live in a world where justice reigned.

Umar began gathering evidence. He spent days interviewing scholars, leaders, and ordinary citizens of the Islamic State, documenting their experiences and the positive changes they had witnessed under the system of governance. The people spoke passionately about the fairness they had experienced, the safety they felt in their communities, and the opportunities they now had to thrive without the fear of exploitation.

He also interviewed critics and skeptics, carefully recording their thoughts. Umar was determined to present a balanced picture, one that acknowledged the challenges but ultimately highlighted the strengths of the Islamic system. Through these interviews, he realized that the foundation of this system—divine justice, merit-based leadership, and moral governance—was the key to its success.

Umar's records soon turned into a compelling document. The more he wrote, the more he realized that this was not just a story of one society; it was a story that had the potential to change the world. He compiled interviews with citizens who spoke of their newfound sense of dignity and empowerment, as well as leaders who emphasized the importance of serving the people with integrity. The proof was there—this was the system the world needed.

He documented how the Shura system had promoted inclusion and accountability, how Zakat had alleviated poverty, and how the legal system ensured equality before the law. With each page he wrote, he became more determined to spread this knowledge far and wide.
But Umar knew that documentation alone would not be enough. His mission was not just to inform—it was to inspire. He began to craft his message, blending facts with a passionate call for change. He knew that the world was at a crossroads. If people continued to follow the broken systems of the past, they would only perpetuate the cycles of suffering and inequality. But if they embraced a system rooted in divine justice and moral principles, they could forge a future of peace, prosperity, and fairness for all.

Umar's voice became louder, his words more urgent. He started to speak at forums, engage in debates, and write articles in journals. The message was clear: The Islamic system was not just a theory—it was a practical solution that had already proven successful. He called on the people of the world to reject the false promises of the old systems and to embrace a new path based on justice, morality, and accountability.

As his message began to spread, Umar noticed something unexpected—a change was stirring. People who had once been resigned to their fates began to question the systems they lived under. They began to see the cracks in the foundations of their governments and the emptiness in the promises they had been given.

The awakening had begun.

But it was not without resistance. The powerful elites, those who benefited from the broken systems, saw Umar's message as a threat. They knew that the spread of this knowledge could undermine their power. Propaganda began to circulate, aimed at discrediting Umar and the Islamic system. He was called a revolutionary, an idealist who didn't understand the complexities of the world. But Umar stood firm. He knew that truth was on his side, and the people were starting to listen.
The battle for change was just beginning, and Umar was ready to lead the charge.

With his evidence and message in hand, Umar set off on a journey back to the zones he had visited—the places where democracy, dictatorship, communism, capitalism, and monarchy had failed their people. He knew the road ahead would be difficult. The elites in these zones had grown accustomed to their power and wealth, and they would not easily accept a challenge to the status quo. But Umar was determined.

His first stop was Zone 1, the so-called Democracy. Umar had already seen the cracks in the system—how elections were little more than a charade, where the will of the people was overruled by the corporate giants who controlled everything. He met with the people once again, but this time, his message was different. Instead of merely highlighting the flaws of democracy, he presented them with the alternative he had discovered: a system where leadership was based on merit, where laws applied equally to all, and where the people, not the elites, held the true power.

As he spoke to the citizens, Umar noticed a spark of curiosity in their eyes. Many were fed up with the endless cycles of corruption and empty promises. Some were skeptical, unsure whether such a system could ever replace the one they had known. But others, younger and more hopeful, listened intently. They asked questions, they engaged in conversation, and soon, they began to spread the message to their families and neighbors.
Next, Umar traveled to Zone 2, the Dictatorship, where fear had kept the population in line. The leader promised peace and security, but the reality was constant surveillance and the disappearance of anyone who dared to dissent. Here, Umar found a different kind of resistance. People were afraid to speak openly, but as he spoke with underground activists, he found a growing desire for change. He shared the principles of the Islamic system with them—how freedom could coexist with morality, how power could be earned, not inherited or seized.

Gradually, the movement began to take root. Secret meetings were held, messages were passed in hushed tones, and slowly but surely, the seeds of resistance were planted in the hearts of those who had lived under the oppressive rule of the dictatorship.

In Zone 3, the Communist state, Umar faced a more subtle challenge. The promise of equality had been broken long ago, as the elite continued to enjoy privileges while the working class toiled in misery. But here, Umar found that the people were weary. They had lived under a system that claimed to offer equality but only delivered oppression. As he spoke with workers and underground rebels, Umar showed them a path forward—one that didn't rely on forced equality but on justice and fair distribution of resources.

The message resonated, especially with the young intellectuals who had begun to question the dogma they had been taught. They saw the wisdom of a system that didn't just talk about equality but actually implemented it through Zakat, the redistribution of wealth that would ensure no one was left behind.

In Zone 4, the Capitalist state, Umar found a society built on wealth and exploitation. The divide between the rich and the poor had never been wider, and the environmental destruction caused by unchecked corporate greed was evident everywhere. As he spoke with the workers who were trapped in cycles of debt, Umar

presented them with a different vision. A system where the economy was balanced not by profit, but by fair trade and a commitment to human welfare.
People in the streets listened to his message, their eyes opened by the possibility of a world where profit didn't come at the expense of human dignity. The wealth of a nation wasn't determined by how much it could extract from its people, but by how much it could offer in terms of opportunity, safety, and sustainability.

Finally, Umar returned to Zone 5, the Monarchy, where power was handed down through generations, regardless of merit. The people were loyal not because they believed in their rulers, but because they had been conditioned to do so. Here, Umar faced a deep-rooted sense of tradition, where loyalty to the royal family was seen as sacred. But as he spoke with the people, especially the younger generation, he saw a crack in that loyalty—a realization that true leadership should be earned, not inherited.

As he shared the principles of merit-based leadership, he found that many were open to the idea. They began to question whether their loyalty to the monarchy was truly in their best interest or whether it had simply been a way to maintain control.

As Umar continued his journey, the message of change began to spread like wildfire. The people, once resigned to their fate, began to see a different future. They began to reject the broken systems that had long governed them, systems that had promised freedom, equality, and prosperity but had only delivered corruption, oppression, and inequality.

In Zone 1, the so-called democratic system, people began to question the legitimacy of their elections. They saw how the corporate elite had manipulated the system to serve their interests, keeping the masses trapped in a cycle of false choices. They started to demand true representation—leaders who genuinely cared about the people, not about lining their pockets or consolidating their power. Protests began to erupt, not just in the cities but in the rural areas as well. The people, emboldened by Umar's message, took to the streets to demand real change.
In Zone 2, the dictatorship, the revolution took on a different form. For years, the government had relied on fear and surveillance to keep the population in check. But as Umar spoke to the underground resistance, they found the courage to rise up. In hidden corners of the country, secret meetings turned into open protests. Citizens began to defy the surveillance, communicating through encrypted messages and covert actions. They realized that their silence had allowed the dictatorship to persist, and now, it was time to reclaim their voices. As the movement grew, so did the hope for freedom.

In Zone 3, the communist state, the disillusionment had been simmering for years. The workers had long known that the promises of equality had been a lie. The elite lived in luxury while the rest of the population struggled to survive. But now, armed with the knowledge that a better system was possible, the people began to demand justice. The underground rebels, once considered radicals, became the voice of the masses. The streets were filled with chants of "Freedom, not equality through oppression!" The people rejected the notion of forced equality and began to embrace the idea of fairness and justice, where every person could thrive based on their own abilities and contributions.

In Zone 4, the capitalist state, the revolution was fueled by the growing inequality and environmental destruction caused by unchecked corporate greed. The people, especially the working class, began to understand that the true wealth of a nation was not determined by how much money the corporations could accumulate, but by how well the system supported every individual. They demanded a fairer distribution of resources, the protection of the environment, and the end of corporate influence in politics. The streets were

filled with protests demanding that profit-driven policies be replaced with policies that prioritize human dignity and sustainability.

And in Zone 5, the monarchy, the people began to realize that loyalty to a ruler based on bloodline was no longer enough. The monarchy, once seen as sacred, now seemed like an outdated relic. The younger generation, who had grown up with access to new ideas and new ways of thinking, began to question why power should remain in the hands of the royal family simply because of tradition. They demanded a system where leaders were chosen based on merit and the ability to govern justly, not based on inheritance. The people, once loyal out of custom, began to break free from their chains of blind allegiance.

Umar watched as the people of these zones began to rise up against the systems that had oppressed them for so long. The revolution had begun, and it was not a violent overthrow, but a peaceful yet powerful rejection of the old ways.

In every zone, the people found the courage to demand change. They rejected the systems that had failed them, systems built on corruption, fear, inequality, and exploitation. They began to see the truth in Umar's message: a better system was not only possible but already existed—one based on justice, accountability, and merit. They began to call for a government that would prioritize the welfare of all people, not just the elites.

The revolution spread like wildfire, from one zone to the next. The people found hope in their collective strength, and as they rejected their broken governments, they started to embrace a new vision for the future.

Chapter 9: The Final Stand – The Struggle Against Tyranny:

As the revolution spread, the leaders of the failed systems—those who had long ruled through manipulation, fear, and greed—saw their power slipping away. Desperate to maintain control, they set aside their differences and formed an alliance to suppress the rising tide of change. The corrupt leaders from Zone 1, Zone 2, Zone 3, Zone 4, and Zone 5 united against the new ideology that had begun to take root in the hearts of the people. They recognized the growing threat of the Islamic system, one based on justice, accountability, and divine guidance, and saw it as a direct challenge to their rule.

Together, they declared a coordinated effort to crush the revolution before it could gain any more momentum. They used their influence in the media to spread misinformation, calling the revolutionaries dangerous radicals and labeling them as enemies of peace. They sent their military forces into the streets, hoping to silence the voice of the people with violence and fear.

But the people were not easily deterred. The hope that had been kindled in their hearts could not be extinguished by the forces of oppression. Umar, now a symbol of the struggle for justice, continued to rally the people, urging them to remain strong and united. He knew that the final battle would not be easy, but he also knew that truth, justice, and morality were on their side.

As the revolution gained momentum, Umar became the symbol of the people's resistance—a voice of reason and justice in a world torn apart by corruption and oppression. His writings, his interviews, and his relentless pursuit of the truth had exposed the failures of the existing systems, and now, the very governments that had once ignored or dismissed him saw him as a direct threat to their survival.

The powers that be, afraid of the awakening that Umar had sparked among the masses, began to target him. They sent agents to track his movements, intercept his messages, and silence his voice. His life was no longer his own—he was hunted like a criminal, with a price on his head, all because he dared to reveal the truth about the broken systems that had enslaved millions.

But despite the danger, Umar refused to back down. He knew the importance of the message he carried. His resolve grew stronger, knowing that his efforts were not just for himself, but for the future of generations to come. The governments that feared the truth were beginning to lose their grip, and Umar was determined to make sure that their fear did not go unchallenged.

As the corrupt leaders grew more desperate, they resorted to extreme measures to crush the movement. The fear they had of the people’s awakening pushed them to mobilize all their resources against the revolution, but the more they tried to suppress it, the more the masses were galvanized.

In a dramatic climax, the oppressed citizens—those who had suffered under the tyranny of their governments for so long—could no longer stay silent. They poured into the streets, their voices unified in a singular cry for justice and freedom. The idea of the Last State, the system based on divine justice and moral governance, spread like wildfire through the hearts of the people. They began to demand the establishment of a new order, one that was rooted in fairness, equality, and accountability—principles they had long been denied.

The rulers, terrified by the power of the people’s collective will, tried to suppress the uprising with force. But the revolution had already gained too much momentum. The message of the Last State—the truth Umar had revealed—could not be undone.

In the end, the forces of tyranny were no match for the unwavering resolve of the people. The revolution, fueled by the ideals of justice, equality, and accountability, swept through the broken governments, toppling them one by one. As the old world crumbled, the foundations of a new society began to take shape, built on the principles that Omar had discovered in the Islamic State.

With the last of the corrupt leaders either overthrown or fleeing into exile, the people were free to create the system they had longed for—a society where justice was not just a concept, but a living, breathing reality. The new era dawned, and the darkness of oppression lifted.
Omar, who had once been a weary and disillusioned observer, now stood at the forefront of a world that was ready to embrace the divine justice he had witnessed. The battle was over, but the work had just begun. The journey toward true justice had only started, and the people, empowered by the truth, would build a future where tyranny would never again have a place.

The end